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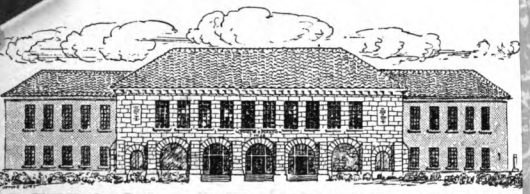

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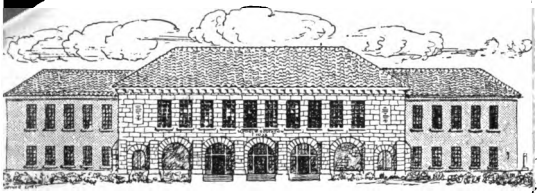

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SYSTEMS AND COUNTER-SYSTEMS OF EDUCATION

(1648—1800)

BY THE
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Systems and Counter-Systems of Education.

(1648-1800.)

Educational Works - - *Barnard*
Geschichte der Pädagogik *Von Raumer*
Lehrbuch der Geschichte der Pädagogik - - - - - *Stöckl*

WHILE in one sense the treaty of Westphalia (1648) inaugurated a peace, in another it did but transfer the conflict between Protestantism and Catholicity from the battle-field to the class-room. No sooner was that treaty proclaimed than the work of education, so rudely and so often interrupted, was actively resumed, and the development of educational systems, which had already set in, was pushed forward on both sides with astonishing rapidity and resolution. The consideration of these systems as they come to the surface, each expressive of its own peculiar phase of thought and ideas of progress, furnishes us with the best commentary upon the educational status of the times. With Protestantism it was a strong endeavor to perpetuate, by laying siege to youthful minds and hearts, its heterogeneous theological beliefs;

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with the Church, a supreme effort to recover what she had lost and to strengthen and purify what she still retained.

As we view the contestants, arrayed one against the other, their respective educational policies suggest a contrast fraught with the profoundest significance to the true philosopher of history. In the one, the non-Catholic, we discern the spirit of humanistic skepticism busily and variously at work paving the way, by slow degrees, for the infidelity of the French Revolution, in which it culminated and by which it was eventually supplanted. The repudiation of scholasticism by the Reformers and later Humanists had given an undue prominence to purely inductive methods. To both they came as valuable substitutes for what they considered the meaningless vagaries of the schoolmen. Yet, for all this, it must be admitted that they were neither new nor untried. Aristotle, the early Christian philosophers, and a whole train of mediæval writers, had been more or less familiar with them long before the *Novum Organum* of Francis Bacon had made its appearance. Bacon, it is true, emphasized and popularized them. He entered, more than any of his predecessors had

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done, into the systematization of scientific details, and gave an impulse to the spirit of physical inquiry which has since revolutionized the world. Nevertheless, he was not their discoverer—only their chief formulator and propagator. It was not long before his over-zealous disciples, pushing their advocacy of the analytic method far beyond what he contemplated, rejected as altogether useless the synthetic process, from which, in any true system of philosophy, it is necessarily inseparable. The effect was inevitable. The study of the outer world; the concentration of human intelligence and energy upon mere objective phenomena; the consequent darkening and gradual elimination of the spiritual from the horizon of scientific speculation—all contributed to lead up to the gospel of materialism, which took such an easy hold upon minds already adrift on a sea of contradictions and errors, and has not even yet wholly run its destructive course in the schoolroom.

It requires no stretch of fancy, if the subject demanded, to trace, on the one hand, the *logical* nexus between the experimentalism of Bacon and the skepticism of John Locke a century later; or, on the other, be-

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tween the skepticism of John Locke and the atheism of the philosophers of the Revolution—Voltaire, Rousseau, Diderot, and the Encyclopædists generally—his admirers and the champions of his principles throughout France and the world. Where the philosophy of the period had thus slipped from position to position—from irreconcilable beliefs to Naturalism, from Naturalism to Materialism, from Materialism to Skepticism, from Skepticism to Atheism—it is not surprising to find that the groundwork of the non-Catholic educational systems which cropped up under their separate patronage and influence, should have been largely permeated by the unsound principles which they invoked. A lamentable confusion of the nature of spirit and its essential relations to matter; a consequent misapprehension of the character and scope of moral responsibility; a mistaken idea of life and its purpose, and the intricate philosophy of its manifold environments, visible and invisible, could not, as a result, but find their way into the class-room and leave their impress upon the intellectual as they certainly did upon the political and social development of the seventeenth and eighteenth centuries.

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On the side of Catholicism we behold quite a different spirit at work. It may be best described as a determination to carry out to the full, now that circumstances permitted, the wise provisions of the Council of Trent upon the subject of primary, secondary, and higher education. Those provisions were sufficiently ample and explicit. Priests were to devote themselves in a special manner to the training of youths. Pastors were to instruct their flocks. Parochial schools, wherever they had declined or disappeared, were to be re-established and competent teachers secured. Every encouragement was to be given to the various religious orders recently instituted for the development of secondary instruction. Bishops were to provide their dioceses, where feasible, with seminaries for the education of the clergy. Universities still under the control of the Church were to be safeguarded from the encroachment of prevailing novelties, that no taint of suspicion might dim the lustre of their record, impair their general usefulness, or compromise the sacred authority from which they held their charter.

So spoke the Council in substance; and that its declarations filled the needs of the hour was manifested by

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the readiness with which they were caught up and acted upon in the numerous provincial and diocesan synods convened throughout France, Germany, Italy, Spain, Portugal, and the Netherlands, shortly after its adjournment in December, 1563. Perhaps in Saint Charles Borromeo, and the reforms which he set on foot in the diocese of Milan, we have the most striking illustration of the character of the new activity, as well as the clearest indication of the lines of development upon which the future educational policy of the Church was to proceed. In 1565, immediately upon assuming the duties of his high charge, he convened a provincial synod. The subject of education was foremost amongst the matters discussed by the bishops assembled. The practical upshot of their deliberations was the establishment of colleges at Milan, Pavia, Arona, Lucerne, and Freiburg. Within the diocese of Milan alone he erected six seminaries, where every facility for the most thorough training was to be had. He was fully persuaded that the primary need of religion in every age is a pious and learned priesthood. Acting upon this conviction, he undertook to accomplish for his own diocese what Saint

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Vincent de Paul and the Venerable Olier were to do for the Church universal in the near future, by the institution of their now illustrious congregations. Nor did the Cardinal's work stop here. He organized scientific academies among the learned for the discussion of recondite subjects. He founded numerous poor schools, where at least the elements could be had by those whom circumstances prevented from aspiring to anything higher. He saw to it that, as far as depended upon him, not even the humblest and neediest of his flock should be deprived of the priceless boon of Christian knowledge.

We might associate with this picture as a companion piece, that of the renowned Archbishop of Braga, Dom Bartholomew of the Martyrs, doing a similar work in Portugal. We might dilate upon the labors of Cardinal Pole striving for the revival of Catholic education in England during the troubled years of Mary's reign, and while the Council of Trent, from which he had been hurriedly summoned, was still in session. But we will not, for the reason that, comprehensive as were his plans, generous as were his endeavors, they were eventually brought to naught, in the pandemonium which followed.

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The purpose of the Council of Trent throughout, in all that concerned education, had been a radical and lasting reform. Its suggestions had been adopted with the most widespread and favorable results. But the evils checked and the progress made had been in the teeth of constant political upheavals which lent an air of uncertainty to undertakings and interfered not a little with that corporate endeavor which alone gives assurance of permanence and solidity. But no sooner were arms laid down, nearly a century later, by the treaty of Westphalia, than the field was free. Both parties were thrown upon the strength of their individual resources. Principles were pitted against principles—methods against methods. Each fell to the organizing of studies as the most effective means of attaining its desired end. The Germans on both sides took the lead in pedagogical development, with the French and the Italian in the second place. Most of what we have in English, with some worthy exceptions, is mere translation from one or other of these languages. Of English *Catholic* pedagogy, barring translations, we have next to nothing —a painful but a necessary admission.

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Of Protestant writers of systems—if indeed we may so designate them, since many of them are rather a piecing together of details than coherent scientific structures—whose work calls for special attention as illustrating the logical development in the school-room of the teachings of the Reformation, we may mention Sturm, Ratisch, Comenius, Locke, Jean Jacques Rousseau, Francke, Basedow, Pestalozzi, Froebel, and Jacotot. Of these, the two first, Sturm and Ratisch, antedate, while the two last, Froebel and Jacotot, follow the period comprised within the limits of the present paper. Nevertheless, for the sake of clearness and to unify our reflections, we have included them under one head. There are, of course, numerous other well-known non-Catholic contributors to the subject, but as their influence has been less general we shall content ourselves with simply recalling their names. There was Ascham, the friend of Erasmus, tutor to Queen Elizabeth, and the first writer in English upon pedagogics; Dean Colet, a Catholic of doubtful leanings, founder of the famous school at Saint Paul's, London; John Milton, our great epicist, whose *Tractate upon Education*, while not embodying a system, is nevertheless

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entitled to regard for its many valuable suggestions; Richard Mulcaster, whose work on *Positions* has been described as "one of the earliest and still one of the best treatises in the English language;" Lancaster and Bell, authors of the system which bears their name and is so widely adopted throughout Great Britain; and the celebrated Doctor Arnold, of Rugby. Among the French, Rabelais and Montaigne should be mentioned. They have furnished us with no system, but merely with views, good, bad, and indifferent, upon education—the one in his *Pantagruel*, and the other in his *Essays*. Among the Germans were Reuchlin, Trotzendorf, Neander, Herder, Rochow, Spener, Gesner, Fallenberg, Ernesti, Heyne, Semler, Gedike, Krusi, Diestesweg, Zeller, Graser, and Stephani. This list of names, which is only partial, suffices to give us some idea of the prodigious enterprise of the Protestant world in educational matters. It does not include, either, a considerable number of writers upon the theory of education and pedagogics, whose opinions are well known and are exerting no slight influence upon the trend of contemporary educational thought—such, for instance, as Bain, Mill, Hux-

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ley, and especially Herbert Spencer, whose ideas, it has been asserted, will constitute the groundwork of the education of the future. Formidable, however, as this showing is, we are happy to say, and will make good the statement, that in all essential points it was off-set and in many respects anticipated by an equally extended development on the Catholic side.

Sturm, who was the first to become renowned for his educational theories, fell under the double influence of the Renaissance and the Reformation. He combines, therefore, the spirit of both and is the fittest illustration of the Protestant humanistic pedagogical epoch, which is the first in the order of time. He represents the transition from Catholicity to Protestantism in education, as Pestalozzi, more than two centuries later, would represent the transition from Protestantism to Rationalism. As he wrote at a period of revolution and change in the intellectual world, we are not surprised to find him mistaking, in many respects, the true nature and scope of his subject. The cultivation of the Latin and, to a less extent, of the Greek classics was, as we have seen, the rage, and their study constituted by far the major portion of his ten years' curric-

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ulum. The vernacular, mathematics, history, and the sciences generally played but an inferior part in his pedagogical schemes. The accumulation of elegant words and phrases; the structural analysis of sentences in quest of hidden charms; the dexterous manipulation of idiomatic expressions in conversation and composition, and similar academic performances, was his highest aim, while the acquisition of a faultless classicism impressed him as the noblest object attainable by a scholar. For this reason, Cicero was the chief model of study. Strange to say, Nepos found no place on his programme—though his antipathy for the involved sentences of Livy and the concise style of Tacitus is much more readily understood. As *we* view it, his concept, like the field of mental activity which it opened up, was altogether too narrow. Still, we cannot blame him. He wrote for his *own* time and not for *ours*, and in giving the classics what seems to us an altogether undue preference, he catered, no doubt, to the unmistakable public taste of his day.

But it was not long before the Reformation and Humanism parted company. Left to itself, and with nothing but its elastic principle of

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individual and independent judgment to guide it, Protestantism entered upon its checquered career in the class-room. Its first outgrowth was the school of Realism. Private interpretation in matters religious had been met half-way by the now popular Baconian theory of induction in matters scientific, and together they constituted the basis of the new educational departure. Its champions, because of the novelty of their method, were called Innovators or Progressives. Chief amongst them were Ratisch and Comenius, and later, Francke, who, however, was rather a Realistic-Pietist in that he supplemented the principles of out-and-out Realism by a strict moral training in Lutheran tenets. Realism was distinctly a reaction against the excessive formalism, which it was thought, and with reason, had distinguished as well as impaired the usefulness of other and earlier methods. Various as were its modifications, they concurred in a few fundamental principles, the bare mention of which shows us the Reformation carrying the Baconian theories to dangerous and unwarrantable extremes. Educational development, they maintained, to be logical should proceed from the concrete to the abstract. Consequently,

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knowledge was not to be sought in the correlation of *a priori* principles, but only in the handling and analysis of things themselves. "Things, not words," was their motto. The student was, therefore, rather to teach himself by observation than depend on the authority of the teacher, which authority was to be reduced to a minimum. Interest was to be the ruling incentive in youth to the acquisition of knowledge, and coercion was to be avoided. As learning, like everything else, was valuable only in so far as it was here and now useful, nothing was to be studied or committed to memory which the student did not understand. We see here the beginning of a reaction not only against the excessive classicism of the Renaissance, which made all culture subservient to ancient models and authority, but also against the truths of revelation, which were not to be impressed upon youthful minds for the reason that they are unintelligible.

This was the Realistic tendency pure and simple, of which we find large traces in much of the mechanical work which goes by the name of education in our day. Ratisch did not succeed. His work, however, failed less for want of merit than

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because it promised much more than it fulfilled. Besides, in some of its provisions it was impracticable and, as Von Raumer expresses it, too tedious. Thus to illustrate: In the study of authors, say of Terence, one of his pet models, we are told that the teacher, or one of the pupils, is first to read to the class each passage assigned for translation nine times—six times in Latin and three times in German. This, no doubt, for the purpose of impressing it upon the mind of the student by a sort of absorption or process of mental infiltration. In the emphasis which he laid upon the study of the vernacular and other modern languages, we behold a real and useful addition.

Comenius, who lived from 1592 to 1671, plays a much more prominent part in the historical development of Realism in education. He was a Moravian bishop. His system was remarkable for two features. First, the great extent to which he applied the Baconian principles of inductive research in pedagogics; and secondly, the practice of teaching by illustration—a practice for which he is wholly credited by many, but which, as he tells us himself, he copied from the Jesuits of Salamanca. His three

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chief works are the *Methodus Novissima*, the *Orbis Sensualium Pictus*, and the *Janua Linguarum Reserata*. The last is an encyclopædic text-book giving a brief history of well-nigh everything. It consists of a hundred chapters. In the ninety-ninth chapter the world comes to an end, and in the one hundredth the author bids his reader adieu. Its popularity in its day is evidenced by the fact that it was translated into twelve European and several Asiatic languages. His *Orbis Pictus* was long a favorite text-book, and for two hundred years held its own in the schools of Germany.

The modified Realists, while accepting as a working principle the motto, "things, not words," added to the study of nature an organized system of moral training. From this fact they were called Pietists. Francke, who died in 1727, was foremost in the work. He was a professor of Greek and Oriental languages at the University of Halle, then recently founded, mainly through the enterprising efforts of the celebrated Spener, his associate in much that he undertook. His educational ventures were varied and included the establishment of orphanages and normal schools, of neither of which can he, with any truth, be said to have

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been the original projector. The features of his system may be briefly summarized as follows: Strict moral training; the neglect of Greek classics and the substitution in their stead of the New Testament; the study of Hebrew for its Biblical importance, and the vernacular; and finally, the cultivation of the "Realien" or Real Studies. As was to have been expected, opposition was soon developed against the strict moral regime which he everywhere sought to enforce. It was set down as cant and hypocrisy and more calculated to warp and falsify than to develop and ennoble character. In spite of attacks, though, his methods, his popularity, and many of the results of his labors have survived to our times.

Simultaneously with the progress of the realistic schools, whether purely such or modified by Pietism, we behold the advocates of Humanism still clinging to the ancient classics as the true basis of education; making, however, as they went along, such concessions to Realism as the necessities of the period seemed to demand. Their position, it would seem, was not altogether unlike that of many of our modern colleges whose curricula are made up of classical and commer-

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cial studies. They were known as reformed Philologists, because they occupied, by reason of new principles, a place in advance of that held by the old philologists without, by any means, accepting the theories of the Realists, in their totality. They attempted a sort of *via media* between two extremes, and in the unsatisfactory attempt to effect a compromise, emphasized the shortcomings of both, and prepared the way for the still more radical stand taken by the Naturalists.

The principle of Naturalism which had been long at work, found its first notable development in England and its chief exponent in John Locke—the so-called "Father of English philosophy." It soon overspread France and Germany and forced its way into everything—literature, science, art, and life. It was an apotheosis of Nature and meant a complete rejection of revelation. Of course, it very soon worked itself into pedagogics, and, not satisfied with the study of nature as the Realists had been, pushed its position to the extreme of asserting that beyond nature there was nothing to study. It was the Baconian theory and Realism gone mad. Its principles, as far as they have to do with our present subject, may be briefly

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summarized as follows: (*a*) All training and instruction should be divorced from positive Christianity, and recognize as religion only that which the laws of nature teach. (*b*) Consequently, the teacher's attitude towards his pupils is not to be positive, *i. e.*, he is not to communicate knowledge by precept, but allow his charge by observation and reflection to bring into play the powers of his mind and thus educate himself. Let the student *grow*, and under the spontaneous influence of environment attain to the maturity of his natural capacities. (*c*) Moral instruction should not be explicitly imparted. The child is to develop unaided his moral instincts—for to anything higher he is not expected to ascend. The teacher's influence, as far as it is exerted at all, is to serve merely as a preventive, warding off all attacks upon virtue, but suggesting nothing. Physical culture, which was practically ignored in previous systems, is to be sedulously attended to—a physical culture that will harden the system and render it proof against outside attacks.

We have said that Naturalism took its rise and, in the person of John Locke, found its chief exponent in England. It was in France,

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however, and a century later, that it was to attain its first great popularity at the hands of its most enthusiastic patrons and heralds. These were the French Encyclopædists, of whom Voltaire was the prince and leader. They saw in the sensism of the English philosopher the materialistic principles which would best serve their purpose and enable them to bring to flower and fruit, as they subsequently did at the period of the Revolution, the deistic and atheistic tendencies which distinguish that epoch of universal intellectual fermentation. Speaking of the French *philosophes*, Heine, who was in perfect accord with their views, says: "The Essay on the Human Understanding became their gospel—the gospel they swore by." Not that they had been altogether uninfluenced by "the earlier writers of their own country," as, for instance, by Montaigne and Bayle; but, as they themselves admitted, Locke was their master and leader.

Beginning with Locke himself, the Naturalists felt that they had a mission to perform, and, destructive as it was, began its accomplishment in the field of pedagogics. In the principles which they advocated Realism found an ally;

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Humanism, its great antagonist; and the Rationalism of the present century, the germ element of its prolific life and activity. Locke's *Thoughts upon Education*, Rousseau's *Emile*, and Basedow's *Elementary*, are the best formulation of the naturalistic educational views. Locke, who was born in 1632, published his *Thoughts upon Education* in 1693. They are embodied in the maxim, *mens sana in corpore sano*. His philosophical bias limited his idea of development to the study of the material world, while his profession of medicine led him to lay too great stress upon the cultivation of hygiene. He furnishes us with no system, and some of his ideas upon physical culture are extremely novel, but would hardly commend themselves to the medical fraternity of our times. The following may serve as a specimen of much more: The child is to be educated at home and not at school. He is to be made to wash his face in cold water once a day. His shoes should be thin, and, if need be, full of holes, so as to let in water whenever he comes too near it: this will make him careful and teach him prudence. While young he should not be allowed to eat flesh meat, and when old should be permitted it only once a day. For breakfast he should

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be given brown bread with or without butter. His drink should be small beer, and his physic poppy-water. This process is intended, he says, to harden children as they grow up, though, as Herbert Spencer dryly remarks, it was a process far more calculated to harden them out of existence.

Jean Jacques Rousseau, (1712 to 1778), embodied in his *Emile* many of the suggestions of his English predecessors. While not a formal treatise, *Emile* is distinctly an educational work. Largely speculative, much that it contains was reduced to practice later, especially by Pestalozzi and Froebel. It has been characterized as "a superfine Sanford and Merton," the education of Emile and Sophie furnishing the author with an opportunity of ventilating his educational theories. The work, while containing much that may be instructive, abounds in paradoxes and crudities. As an example of the dangerous absurdity of some of its principles, we may cite the following: "Let us lay it down as incontrovertible," he says, "that the primary impulses of nature are always right. There is no native perversity in the human heart"—a pagan sentiment which the Roman

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writer had expressed before him:—

"Homo sum, et humani a me nil alienum puto."

With such principles, it is not surprising that it exercised a most pernicious influence towards the close of the eighteenth century.

Basedow, whom we have selected as the third representative of the Naturalistic school, was a German, and lived from 1723 to 1790. As Locke had influenced Rousseau, so, in turn, Rousseau's *Emile* did much to determine the direction of Basedow's educational activity. Indeed, his root-ideas are those of Rousseau. His chief merit lay in the variety by which he sought to render class-work interesting, as also in the store which he set by conversation as the most effective means of acquiring language. True to the principles upon which his system was operated, no religious training was imparted, save that of a "human, superficial, lifeless and absurd patchwork of natural religion," as Barnard phrases it. A child's natural inclinations were to be directed, but never suppressed or supplemented by anything higher, for nature is always right and self-sufficient. With the aid of friends he succeeded in erecting at Dessau his famous school called the

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Philanthropinum, an institution wherein Nature was to be strictly followed and in which all were to partake upon an equal footing of the educational benefits which it had to bestow. In it much attention was given to physical exercise, and for the first time, says Quick, gymnastics were introduced into the school curriculum. Basedow remained at the head of its staff of professors until a dissipated life necessitated his removal. Despite the connection with it of Camp, Saltzmann, Wolfe, Wolke, Olivier, Mathieson, Bahrdt, and other pedagogues of note, it never enjoyed a large attendance, though it was patronized from great distances. While in a measure it stimulated educational enterprise on its own peculiar lines in other parts of Europe, especially in Switzerland and Russia, it gradually declined and was closed in 1793.

The attitude assumed by the Natualists had been too boldly asserted for the taste of many. Their position, it was thought, was extreme and radical. Out of the conflict there arose in pedagogics the school of Modern Illuminism, which, though in reality nothing more than Rationalism, seemed to differ from it by reason of the religious element which it sought to emphasize

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in education. Its champions, Rochow, Heineke, Herder, and notably Pestalozzi, were imbued with the principles of religion and eager to re-assert its claims to a place in the class-room. Unfortunately, however, religion, as they conceived it, bore no kinship to positive Christianity. Whether they knew it or not, it was simply the old Realism masquerading under a new name, and waiting until the infidel philosophy of the eighteenth century in Germany and France would summon it to life again. Pestalozzi was the most celebrated representative of this school, which fills the transitional period from the eighteenth to the nineteenth century. He was born in 1746 and died in 1827. Like many who had preceded him, and like most of those who were his contemporaries, he had been largely influenced by the *Emile* of Rousseau. In his three works, *Leonard and Gertrude*, *How Gertrude Teaches her Children*, and the *Book for Mothers*, he sets forth his views. In some respects they differ but little from those of Basedow and the Naturalists generally. In others they are more original. The defects in his method have been reduced to the following three or four. Too much stress was laid upon speculative studies.

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The knowledge imparted was not sufficiently positive. "Simplification was carried too far. Too little attention was given to historical truth and to testimony," as a criterion of evidence —particularly in what concerned religion, the knowledge of which he looked upon as innate. His system had to do with elementary education merely, and furnished his pupil, Froebel, with many of the ideas which he subsequently wove into his *Kindergarten.* His method of instruction became exceedingly popular, and, with few modifications, is still largely in vogue in Germany. Pestalozzi is the link between the old and new, and, in the opinion of his admirers, has been the largest contributor to the educational progress of his age. With him the science of non-Catholic pedagogical development ceased. The last century simply fell heir to the principles and works of its predecessor.

Froebel (1783-1852) and Jacotot (1770-1840) are an inheritance from the eighteenth century. Whatever credit we may give them for the details of their respective systems, the principles of the "Kindergarten" and "Self-instruction" were not new. For this reason Froebel and Jacotot are

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more properly called methodizers than inventors of systems. The former, Froebel, did much towards converting the waste energies of earlier childhood into channels of activity. His attempts, whatever their results elsewhere, have been heartily responded to in Germany, Switzerland, Holland, France, the United States, and to some extent in England. The Kindergarten movement is spreading rapidly, and its literature is becoming daily more and more abundant. Jacotot's method of self-instruction, which he himself summarized in the four words—learn, repeat, reflect, and verify—has become practically obsolete, though traces of it are still to be met with in some of the schools of Belgium and France. There are not wanting those, however, amongst them Mr. Payne, who believe that in its principles at least it is destined to revive—that "the soul of it will, some day, be infused into a new body, to be succeeded, perhaps, by another and another educational metempsychosis as we advance in our conceptions of the true relations between teaching and learning." Whether such will ever be the case or not we must leave to the future to decide.

We have mentioned these various

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non-Catholic systems since a right understanding of the principles from which they sprang, and which they were fashioned to propagate, will enable us more fully to appreciate the scope and character of contemporaneous Catholic development, which, while founded throughout upon one and the same eternal truth, varied in accidental structure to suit the changing exigencies of the times. Counter-systems they may be designated, since they were intended to stem the current of heresy so busily at work in the class-room during the period of their respective evolution. The only Catholic system formulated before the year 1648 was that of the Jesuits. The monasteries, it is true, centuries previous to the foundation of the Society of Jesus, had their *Trivium* and *Quadrivium;* but the monastic courses of study were a very variable quantity, and in scarcely two instances did *Trivium* and *Quadrivium* mean exactly the same thing. They were strangers in those days to educational systems as the word is now commonly understood. Ignatius of Loyola realized the need, and his object in the establishment of the Company was not merely to supply the Church with a corps of teachers, for she had never

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been without them, but with one organized upon definite lines and suited to the new requirements, and whose very compactness would render it an efficient aid in her hands for the refutation of error and the dissemination of truth. In consequence, a uniform educational plan was immediately drafted and put on trial in the colleges of his Order. In the general Congregation which elected his successor in 1558, the method hitherto in vogue was discussed, and modified, and made the groundwork of the "*Ratio Studiorum*," as it was still further enlarged and improved under the generalship of Aquaviva in 1584. This is not the place to discuss the "*Ratio*" as a system. Sufficient to say that it has served its purpose in the department of both secondary and higher education, for three hundred years, and is still the law for the government of Jesuit institutions of learning. In its scope it extends from grammar to divinity, and, in not a few of its provisions, anticipated many of the supposed original features of later systems.

The next system of Catholic education which made its appearance was that of the French Oratorians, founded by Cardinal de Berulle in 1611. The Oratorians accomplished much during

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the two centuries of their existence. The object of the Order was twofold—the training of the diocesan clergy and public instruction. Some idea of the rapidity with which it spread may be gathered from the fact that when the founder died, in 1629, it had already established schools in numerous cities of France, as also in Rome, Madrid, Constantinople, and throughout the Netherlands. It had at least fifty institutions in operation. Malebranche nnd Masillon may be named as amongst its eminent scholars. Thomassin, the well-known theologian, belonged to the Order, and has embodied in his *Methode d'Enseigner et d'Etudier*, its system of education. Unfortunately, some of its members fell into Cartesianism in philosophy, and into Jansenism in theology, which gave rise not only to discord within the body itself, but to censure and mistrust without. It was therefore not surprising that at the time of the French Revolution many of them took the civil oath and joined the Constitutional Church. The Congregation itself was finally dissolved, but Pius IX. restored it in 1864 under the title of the Oratory of the Immaculate Conception—Père Gratry and Cardinal Perraud being its most illustrious ornaments in our day.

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We spoke of Jansenism. Let us say a word in passing about the famous community of Port Royal. We say "in passing," for as educators its members accomplished comparatively little, and hence need not detain us long. Writers of the stamp of Saint-Beuve, Compayre, and Oscar Browning, with whom historical exactness is not a specialty, have striven hard to encircle their memories with a halo of pedagogical renown, less, it would seem, out of regard for them than to asperse their traditional foes, the Jesuits. The truth is, they never had more than fifty pupils at any one time in their schools, while the schools themselves flourished for only fifteen years. Their educational method was certainly not without its good features, and some men of rare parts, notably Arnoudt, Quesnel, Lancelot, and the witty Pascal, whose *Provincial Letters*, in spite of their fictitious contents, have made him famous, were found amongst them. Their peculiar theological views, however, made them a menace to the Church. Here was the cause, and not a professional jealousy, of the persistent attacks upon them by the Society of Jesus. Their sympathisers, when dwelling so pathetically upon the harsh treatment

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which they sustained at the hands of the Order, should not fail, as they invariably do, to inform the reader that this opposition was more than sanctioned by Clement XI., whose Bull "*Unigenitus*," published in 1713, wiped Jansenism out of existence; while the legislation of subsequent pontiffs administered the death-blow to its serpentine spirit still lurking in the grass. The Port Royalists, like the dark heresy which they sought to foist upon the Church, are now things of the past. Peace, then, to their memories, their ashes, and their souls.

The most celebrated name in Catholic educational annals in the seventeenth century is doubtless that of Saint John Baptist De La Salle. It is impossible, within the short compass of a few lines, to give even a reasonably partial account of this great and holy man, who has been styled "the founder of modern popular education." "Let me control the education of a child," Voltaire is said to have remarked, "for the first ten years of its life, and I will allow you to do with it afterwards what you please." It was acting upon a similar principle, but with a widely different object in view, that De La Salle opened his numerous schools, mainly

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elementary, but so comprehensive in their scope as to include schools of secondary education, day and boarding schools, Sunday-schools, normal schools, reformatories, and institutions for technical training. He was the first to systematize scientifically elementary education. His organization of it, as set forth in the *Management of Christian Schools*, was complete throughout, and was the original of much that has subsequently come into vogue. The fame of his work spread rapidly, and ere long he had establishments in many of the cities of France—Paris, Rheims, Dijon, Marseilles, Alais, Moulins, Mons, Versailles, and elsewhere. From France his sons traveled to the ends of the earth. At the time of his death, in 1719, the Order possessed 27 houses, 274 members with 9,885 pupils under instruction. Thereafter its growth was rapid and uninterrupted until the French Revolution, when it suffered considerably because of its fidelity to the Church. Without an exception, its members refused to take the civil oath, and many sealed with their blood their testimony to the truth. Napoleon I legalized their existence in France as an authorized corporation, and the good work for which

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they were so eminently qualified was resumed in virtue of a law to that effect passed in 1802. "In 1880 the Brothers had under their charge 2,048 schools, with 325,558 scholars, of whom over 286,000 were being instructed gratuitously. Of this number of students France and her colonies contributed 261,000; Belgium nearly 19,000; the United States, Canada and Spanish America 36,000; and England upwards of 2,000. Nearly 12,000 brothers, 5,000 professors, and 2,500 novices were engaged in the work."

The work thus begun by De La Salle was taken up and multiplied by various Congregations organized upon similar lines. Of these, the most prominent were the Christian Brothers of Ireland, founded by Mr. Rice at Waterford, in 1802; the Congregation of Christian Doctrine, founded in 1820 by the Abbé De Lamennais, brother of the unfortunate but still more celebrated philosopher and publicist of the same name; the Brothers of Saint Joseph, founded by Dujarrie, Priest of Roueille-sur-Loire, in 1823; the Baillard School-Brothers, founded in 1837, and the School-Brothers of Chamiade and of Puy.

Though the Benedictines are the

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oldest educational Order in the Church, their school system was not formulated till the days of Mabillon, towards the close of the seventeenth century (1691). The circumstances which led to the composition of his *Traité des Etudes Monastiques*, in which that system is embodied, are interesting. They grew out of a controversy between himself and the fascinating but austere De Rancé at the period of which we are writing, the Abbot of the Monastery of La Trappe, the great reformer of his Order, and celebrated throughout all Europe for his extreme severity of life and views. De Rancé, in a work entitled *De Vitae Monasticae Officiis*, had advanced the statement that monks should eschew literary pursuits as foreign to their vocation and devote themselves entirely to prayer and penance. Mabillon, in defence of his own Order at which the strictures of De Rancé seemed especially aimed, wrote his treatise, which consists of three parts. In the first he points out that the cultivation of letters is not only not foreign to the monastic state, but necessary for its proper development and efficiency. In the second he enumerates the studies best suited to monks and the proper method of their pursuit. Fi-

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nally, he enlarges upon the end which monks should propose to themselves in the cultivation of learning. The controversy waxed, and rejoinder followed rejoinder, with the fortunate result that neither lost his temper and the views of a great scholar have been contributed to the fund of Catholic pedagogical lore. Charles Rollin, the historian, who died in 1742 and whose position as Rector of the Paris University and professor of rhetoric for many years, had familiarized him with his subject, has left us an interesting treatise upon the manner of studying and teaching belles-lettres. The work has been translated into various languages and is familiar to most readers. Sad to narrate, its author was betrayed into the errors of the Port-Royalists, for whom he cherished a high admiration. The result was his public deposition from office in 1730. The remainder of his life was spent in retirement at Beauvais, where he died, clinging to his erroneous opinions to the last.

The growth of Catholic pedagogy in Germany, while rapid and durable, was accomplished in spite of difficulties hardly equalled in any other country. The dreadful havoc of the Reformation; the almost complete ex-

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tinction of education by the ravages of the Thirty Years' War; and the gradual development, as a result of the principles of the Reformation, of a spirit of skeptical rationalism and infidelity, made the outlook a dreary one indeed. But there was a compensation for the situation in the dauntlessness and persevering energy of those of its people who had held by the ancient faith. Where the circumstances of the times allowed, schools and teachers had been provided and, in many instances, at a great sacrifice. When the enemies of religion carried their errors into the class-room and framed them into systems, there were not lacking those who could do a similar work in behalf of truth and in the interests of the Church of God. Conspicuous amongst them were Ignatius Felbiger, John Sailer, and Bernard Overberg. Felbiger, a priest, a canon, an abbot, and State Superintendent of education in the Austrian Dominion under Maria Teresa, was one of the most distinguished Catholic educationists of the eighteenth century. Travel and observation, allied to a constructive faculty of mind and comprehensive research, eminently fitted him for the authorship of a *General Course of Studies* for the normal,

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high and secondary schools, which met with the royal approbation in 1774 and was adopted throughout the empire. His system was known as the "Sagan Method" from the place in which he lived. Sailer and Overberg were contemporaries and the work of one was largely supplementary to that of the other. What Sailer was in theory, Overberg was in practice. While one in his system insists upon principles, the other occupies himself with their application. Sailer was at first a Jesuit, but, upon the suppression of the Order in 1773, studied for the diocesan priesthood. His promotion was rapid. He began as assistant professor of dogma at the University of Ingolstadt. His next summons was to the episcopal university at Dillingen, where he filled the chair of ethics and pastoral theology. In 1820 he was appointed coadjutor to the Bishop of Regensburg, whom he succeeded in 1829. He died in 1832. His chief title to renown, conjointly with his pedagogical labors, is the strenuous opposition which he offered, and prevailed upon his clergy to offer, to the spirit of Rationalism and its offshoots, by the diligent safeguarding of the minds and hearts of the young against its contamination.

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Equally celebrated with Felbiger and Sailer, Bernard Overberg was, like them, a priest. He won his great reputation not merely as a teacher and school director, but also for the numerous text books which he published. The Normal School at Munster was put under his supervision; and while some, amongst them Dr. Stöckl, consider his method hardly equal to the demands of later times, he did a giant's work in his day, the beneficial results of which are still plainly discernible. He died in 1826 at the age of 72.

As in France and Germany, so in Italy the champions of the Church were not idle. Many of them wrote abundantly and well upon the subject of Catholic education. And while some were betrayed, by the seductive influence of State patronage, into a spirit of so-called Christian liberalism, which has marred their work and dimmed their reputations, others held aloft and unwavering the torch of truth and doctrine. Foremost among them were Raphael Lambruschini, Rayneri, and the unfortunate but brilliant Antonio Rosmini Serbati. All were priests and have given the world a method of education. Lambruschini distinguished himself in the field of

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pedagogics, first as a professor at Florence and subsequently as the indefatigable editor of numerous journals of education, books for the young, and scientific treatises upon pedagogics. The most famous, as expressing his ideal concept of a perfect education, is his *Dell' Educazione*, published in 1849. He was an active leader in all Catholic educational movements. His co-religionists, however, viewed his liberalistic tendencies with no slight misgiving, while the State showed its appreciation of the same by showering upon him numerous honors; by using his services in various educational reforms; and by conferring upon him a seat in the National Senate. Rosmini, while less of an educator, far surpassed Lambruschini in other departments of knowledge. In his posthumous work entitled *Method in Education* he has covered in theory the entire ground traversed by his contemporary, Froebel, in the "Kindergarten" system, but with a luminous mental grasp which Froebel never possessed. The work is full and interesting, and like most of what he wrote, especially in metaphysics, is characterized by a power of analysis which cleaves the subject to its bottom. The founder

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of a religious congregation, a man of rare piety, and one, let us believe, of great singleness of purpose, it is to be regretted that his unsound opinions in some matters should have necessitated the public condemnation of certain of his works by Leo XIII. But if Lambruschini and Rosmini marred their labors by the mistakes into which they fell, John Antonio Rayneri is above reproach. He was born in 1810 and died in 1867. His pedagogical influence was greater than even that of Lambruschini. He lectured upon pedagogy for twenty years at the University of Turin. His chief production, *Della Pedagogica*, has immortalized him. It has been styled an "epoch-making" work, for the reason that it embodied the first successful attempt to construct upon scientific principles a thoroughly up-to-date system of education. The effect of his voluminous writings and tireless activity has been the development in Italy, in our own times, of a great pedagogical school, which stands as a barrier to the progress of anti-Catholic liberalism, which taints while it constitutes the stock-in-trade of most of our modern educational theories.

As will be observed, we have confined our remarks to those merely who, by

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the formulation and successful operation of systems, may truly be said to have been the saviors, as they certainly were the chief propagators, of Catholic education in the troubled periods with which they were respectively identified. There were many others whose work, if not so prominent, was nevertheless considerable and deserves our gratitude. Among them let us recall with honor: in France, Bossuet, Fénélon—whose *L' Education des Filles*, written at the request of the Duchess de Beauvillier, is still popular and widely read; Fleury, Church historian and Cardinal; Dupanloup, the celebrated Bishop of Orleans; and the Abbé Gaume, whose *Paganism in Education* led to a controversy on the classics at one time famous. In Belgium, Von Bommel, Bishop of Liege. In Germany, Kindermann, Wittemann, Kudler, Franz, Michael, Vierthaler, Devora, Jais, Galura, Gruber, Milde, who died as Archbishop of Vienna; Demeter, Stapf, Van Wessenburg, Bursch, Hergenroether, Zeheter, Rottels, Barthel, Kellner, Ohler, Alleker, and Rolfus and Pfister, joint authors of the great Catholic educational encyclopædia and others. In Italy, Berti, Poli, Uttini, Becchia, Thomasseo, Paravi-

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cini, Columbini, and Ferucci, the two last being women.

With the full energy of its members and the combined strength of its hierarchical organization brought into play to arrest error, it was not surprising that the Church made rapid progress in the work of education from the close of the Thirty Years' War (1648) to the outbreak of the French Revolution. This was particulaly the case in France, Germany and Italy. In evidence of the advancement made we have but to cite, by way of illustration, the fact that at the time of its suppression, in 1773, when the spirit of revolt was already abroad, the Society of Jesus had in France 86 colleges. In 1789, upon the eve of the Revolution, the Oratorians were conducting 36 similar institutions, while the Brothers of the Christian Schools had over 100 houses of their Order in active operation. Add to this the splendid and organized work being done by the bishops and the diocesan clergy in every diocese and parish of the land; by seminaries, great and small; by cathedral, parochial, and select schools almost without number. Add to it again that at the same period there were not less than 40 religious orders and congregations, male

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and female, devoted to education. This was in France alone; but we may say that proportionally the same progress had been made in other Catholic countries. Not less than eight Catholic universities were founded in Europe between 1648 and 1800. "In grammar schools and colleges," says Barnard "France was as well provided in 1789 as in 1849." Religious bigotry and persecution rendered a like progress impossible in England, Ireland, Scotland, Denmark, Norway and Sweden, while endless political broils begot a similar condition of affairs in Spain. The bare list of champions in the cause of Catholic education who flourished during the period under consideration is matter of astonishment; while a comparative study of pedagogical work accomplished by our Catholic forefathers and by those who delight in aspersing the Church as the parent of ignorance, reveals facts that are not sufficiently known, and which prove that in the matter of education she has forestalled by many years much of the boasted progress to which later times have unjustly laid claim.

We are in a situation at this late date to look back over a stretch of several centuries and put a few perti-

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nent questions, whose answers are not far to seek. For instance, who was the founder of universities, with their varied equipment, and which saw their palmiest days before and not since the Reformation? The Catholic Church. Who was the founder of colleges? The Catholic Church. With whom did the ideas of popular education and free schools originate, and by whom were they most liberally encouraged? The Catholic Church. "To the Christian Church," says Barnard, speaking of the ages before the Reformation, "belongs the high credit of first instituting the public school, or rather the parochial school, for the elementary education of the poor." Again, after speaking of the mediæval development of primary instruction, he adds: "Such was the origin of the popular school, as now generally understood, everywhere the offspring and companion of the Church." Who was the originator of the Normal School? The Catholic Church. "The earliest movement toward the professional training of teachers," remarks the same writer, "was made in France by the Abbé De La Salle, while canon of the cathedral at Rheims in 1681, and perfected in his training school for his institute of the Brothers of the

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Christian Schools in 1684." Who was the founder of the Sunday schools? The Catholic Church. Two hundred years before they were dreamt of in England, Charles Borromeo established the first on record in the cathedral of Milan. It is still in operation—"the oldest Sunday school in the world," as Barnard calls it. The work which he thus began, De La Salle enlarged upon and perfected a century later. Who was the founder of industrial schools, manual as well as technical? The Catholic Church. In the monasteries, and as early as the days of Charlemagne, we find them flourishing. The Abbé Secretain, in his work upon the subject, speaking of the monastery of Saint Gall says: "The monastery of Saint Gall, dating from 810, may serve as an example. We find there workshops for shoemakers, armorers, shieldmakers, turners, curriers, goldsmiths, locksmiths, blacksmiths, fullers, etc. . . . . Nothing could come up to the solicittude of the Cistercians for the laboring classes, and it is in the abbeys of this Order that the most perfect organization of manual labor is found." The pioneer of technical education in modern times was John Baptist De La Salle. "The fundamental axiom, now

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old, but in his day new, 'that the unity of science governs the multiplicity of its applications,' was enunciated by him as the basis of the teaching in his central school of arts and manufactures." Who was the founder of orphan asylums? The Catholic Church. Who was the founder of reformatories and refuges? The Catholic Church. And going further into particulars, we may put a final question: To whom does the credit belong of having introduced the classics into the curriculum of modern studies as an invaluable basis for a process of mental training? The Catholic Church. Sturm thought to secure a monopoly of the honor by accusing the Jesuits of having stolen the idea from him. The truth of the matter is that the honor belongs exclusively neither to the Jesuits nor to Sturm. Prior to the advent of either, the Brothers of the Common Schools had a well-graded system of Latin classes in operation in their institutions. And before them we find the same in some of the more advanced monastic and cathedral schools. Thus, as an example, the renowned William of Wykeham, Bishop of Winchester, nearly two hundred years before the establishment of Sturm's Academy at

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Strasburg, had had a Latin curriculum of four years' duration in his college. Some idea of the proficiency to which his pupils attained may be gathered from a wager made by one of them that in a single night's time he would compose two hundred Latin verses with not more than two or three mistakes—a wager which, we are told, he won. Thus we might go on almost indefinitely, with ever the same answer. It was the Church which laid the foundation of much more of our educational progress than many are prepared to admit. It is true that little provision was made in the old curricula, whether Catholic or non-Catholic, for physical science. But to criticise them for the lack of it is both illogical and unfair. We must not forget that physical science is largely a product of later, especially nineteenth century, development. Particularly is this true of geology, chemistry, comparative anatomy, paleontology, biology, and a very large and important portion of natural philosophy. We have no more right to blame the scholars of those days for their unacquaintance with such matters than we would have to censure our grandfathers of the Revolution for their ignorance of "X" rays, or the function

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of protoplasm in the evolutionary theory of life.

But if the educational development within the Church was rapid and thorough and widespread during the period under consideration, it was not more than she needed to face the dreadful ordeal to which the close of the eighteenth century was to subject her. Protestantism had run itself out in countless and contradictory forms of absolute negation. Pantheism in Germany, Deism in France, Naturalism in England, and mental unrest and defiance everywhere had been long at work preparing the world for the greatest political, social, and moral cataclysm it had ever witnessed. We refer, of course, to the French Revolution. What a strange compound of volcanic elements! It embodied the spirit of the barbaric invasions in its vandalism and greed; that of the Reformation in its rejection of all authority in Church and religion. But it added to both an element distinctively its own, the repudiation of all authority even in the State, substituting for law and order the most unbridled license, paraded under the fictitious names of liberty, equality, and fraternity. Its oncoming was ominous in the extreme. It changed

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the map of Europe. It broke sceptres and crumbled thrones. It infused into the history and philosophy of life the most subversive theories and principles. Protestantism, which had been for long trifling with the danger, was caught up by the vortex and went down in the confusion, the inexorable logic of events substituting in its stead Rationalism, pure and simple, or disguised under one or other of the effete denominational makeshifts of our times. The Church, while destined to survive it all, naturally enough felt the shock and nowhere more tellingly than in her educational interests. Her teachers were put to death, her schools disbanded, her children wrested from her and brought up in ignorance of their first and paramount duties. The object aimed at by its promoters was unmistakably the utter extinction of all ideas of God and religion as a necessary condition of prosperity and happiness. The advocates of the Revolution had promised much on its behalf. It was to have inaugurated an era of universal intellectual emancipation and reform, and to have sundered forever the bonds which centuries of superstition had forged for the minds and hearts of men. It promised this and more, but realized nothing save

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destruction and chaos. And as we pause to analyze the import of its profound moral, as read in the sequel of the last hundred years, we are reminded again of the oft-repeated lesson, which the world finds it so hard to learn, that the basis of all true culture and intellectual progress, as well as the secret of all harmony in the complicated framework of our mysterious, individual natures, is the Catholic religion—while the truth of the poet's words is brought home to our minds with ever renewed force and beauty:

" Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before
But vaster. "—

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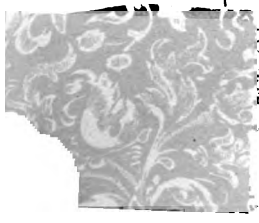

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